Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS INTELLIGENCE.

The Evangelical Magazine, a paper devoted to the interests of the Universalist denomination, gives, in a late number, an answer to an inquiry of a correspondent, whether the editor "believes in the ordinances (baptism, &c.) and whether they are generally or ever practised by Universalist churches." The question betrays singular ignorance, but the answer, as it comes from one, who, it may be presumed, writes advisedly on the subject, contains statements, which our readers may be pleased to see.

In answer to the question, whether we believe in the ordinances of Baptism and the Lord's Supper; and whether they are generally, or ever practiced by Universalists;—we observe, There is not a uniformity in the practice of these ordinances among Universalists. As our denomination consists, not only of those who have been Universalists from the first dawn of their reasoning faculties, but also of many converts from almost all the various and conflicting sects in Christendom, and many of them had formerly entertained very different views of these ordinances, yet now, embracing those expansive views of universal benevolence and charity which teach them mutual forbearance one towards another, they allow each to think and act for himself, in these particulars, as conscience shall dictate. There are some Universalists who hold and practice the ordinance of Baptism by sprinkling; many by immersion; and many, who believe, with the Quakers, that the ordinance was done away, or rendered no longer obligatory, after the death of Christ. The latter think that St. Paul disapproves of the ordinance, 1 Cor. i. 14—17, the two former classes think otherwise. The writer of this received it by immersion; but he knows of no instance among Universalists, where any disfellowship has been shown, or disaffection arisen, in consequence of a difference of views on either the subject or the mode. Those who adhere to the ordinance, hold it, not as saving in its nature, but as a type or emblem of purification, and of the burial and resurrection of Christ and the human family; and, in obedience to what they believe an apostolic practice, attend to it as the answer of a good conscience, believing that others are equally justifiable, who follow the dictates of their consciences.

The ordinance of the Supper is generally administered in Universalist churches, where they are supplied with the regular and constant administration of the Word. There are, however, many sections of the country, where Universalists live in so scattered a condition, as seldom to enjoy the preaching of the gospel; (perhaps not more than once a month, or once in two months;) and where, consequently, churches are not regularly organized, nor the Eucharist administered. They generally view it as an institution established by our Saviour among his disciples, just before his crucifixion, and its observance by him enjoined on them and his followers in all subsequent ages of the church, as an affecting memorial of his sufferings and death, calculated to awaken and promote holy and devout affections in the soul, and to strengthen the bond of union among the followers of Christ. To this view there are, however, some exceptions among Universalists—some who think this, (with all other external ordinances,) not obligatory upon, nor beneficial to the followers of Jesus. We believe there are more of the denomination who concur in the observance of the Eucharist, than in the ordinance of Baptism. Their general maxim and feelings in regard to both, are, (as the bond of faith and fraternal affection—and not external ceremonies—binds them together,) "Let every man be fully persuaded in his own mind." We believe these ordinances, when properly observed, according to their true intent, may be promotive of good.

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The New York Observer contains an article prepared with considerable pains, presenting a list of the churches and ministers in that city. We were just upon making an abridgment of it, when we found our work done in a Philadelphia paper—Poulson's Advertiser—from which we copy the following table.

Churches in New-York.

Presbyterian, in connexion with the General Assembly 21; do. not in connexion 3; Reformed Dutch 14; True Reformed Dutch 1; Episcopal 21; Baptist 13; do. not in connexion with the above 4; Methodist 10; Associated Methodist 2; Independent Methodist 2; Roman Catholic 4; Friends (3 Hicksites) 4; Lutheran 3; Jews 3; Independents 2; Universalist 2; Unitarian 2; Moravian 1; Mariners 1; Swedenborgian 1; German Reformed 1.—Total 115.

Of these six are for the colored population, viz. two Methodist, one Presbyterian, one Episcopal, one Baptist, and one Independent Methodist. Of the Jewish Synagogues, one belongs to the Portuguese, one to the German, and one to the Dutch Jews. Of the Independent Churches, one is occupied by the Welsh.

The same paper gives a list of the churches in Philadelphia, which differs slightly from one which appeared last week in the Evening Transcript, and was there credited to the Philadelphia U. S. Gazette. We prefer the authority of the Advertiser, as it is of a later date, and probably has corrected the errors of the previous publication.

Churches in Philadelphia.

Roman Catholic 4; Protestant Episcopal 12; Presbyterian 19; Scots Presbyterian 1; Covenanters 1; Baptist 6; Methodist 10; Friends 6; Free Quaker 1; German Lutheran 4; German Reformed 2; Reformed Dutch 3; Universalist 2; Swedenborgian 1; Moravian 1; Swedish Lutheran 1; Christian 1; Menonists 1; Bible Christians 1; Mariners 2; Jews 1; Unitarian 1; Primitive Methodists 1; African 10.—Total 92.

Of the churches occupied by the Africans, the Transcript states, that one is Episcopalian, two Presbyterian, two Baptist, and five Methodist.

We have prepared a list of the churches in this city, which we believe is correct.

Churches in Boston.

Congregational Unitarian 12; Congregational Orthodox 8; Episcopal 5; Baptist 5; Methodist 3; Universalist 3; Christian 2; Roman Catholic 2; Unitarian (King's Chapel) 1; Swedenborgian 1; Quaker 1; Mariners' 2; African 3; Chapels for the Poor 4.—Total 52.

In this list is included South Boston, as in the others are included the Liberties of Philadelphia and the outskirts of New York. Thus it appears that New York, with a population of 213,470 according to the late census, has 115 places of worship, or one to every 1856 inhabitants, and Philadelphia, with a population of 161,412, has 92 places of worship, or one to every 1754 inhabitants. Boston, with a population of 61,381, has 52 places of worship, or one to every 1180 inhabitants.

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We frequently receive intelligence of the progress of correct religious opinion in the Western States. Calls have recently been made for ministers to supply important stations on the other side of the Alleghanies. Mr. Peabody, from the Theological School at Cambridge, is engaged to preach to the society in Meadville, (Penn.) for a year. Mr. Putnam, from the same school, after concluding an engagement of three months at Pittsburg, (Penn.) has proceeded to Marietta, (Ohio.) Mr. Hall, who was obliged to leave Northampton by the state of his health, is passing the winter at Cincinnati, (Ohio,) where he preaches constantly in the Unitarian church. Mr. Arnold, who has been residing for a short time in this vicinity as a candidate, has just left Boston for Pittsburg, where he will succeed Mr. Putnam, and will remain a year; a subscription for this purpose having been completed in the little society in that place. We assure these distant laborers that they are remembered with affectionate sympathy by their brethren in New England.

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The American Board of Commissioners for Foreign Missions is the great institution of the Orthodox Congregationalists and the Presbyterians of this country for spreading the gospel among the heathens. Its receipts and expenditures, which are kept nearly parallel, have been very great, amounting in the course of 22 years to something less than one million of dollars, and the annual payment into the treasury now being about one hundred thousand dollars. The last Missionary Herald contains a sketch of its history, from which the New York Evangelist has abstracted a summary of facts, which we copy.

The Board was formed in 1810, and incorporated in 1812. The members are chosen by ballot. Twentytwo have died, and sixtysix are now living of whom thirtyeight are ministers. The whole amount of receipts has been $955,322 79 of which $45,126 75 was received for permanent funds, leaving $910,196 04 disposable. The expenditures amount to $915,758 91.

Average of Annual Receipts.

First five years, to	1815,	$ 9,646 33
Second do.	1820,	30,929 49
Third do.	1825,	53,080 30
Fourth do.	1830,	88,383 08

The Board has 74 auxiliary societies, and 1634 subordinate associations.

There are 50 missionary stations, employing 59 missionaries, 45 male assistants, and 130 females, total, 234. The whole number of ministers that have been employed by the Board since its formation is 85. Of these, 13 have died in the field. They have been sent to the unenlightened parts of the earth as follows, viz.

Around the Mediterranean,	11
Southern and Eastern Asia,	23
South America and the Pacific,	18
North American Indians,	33
The whole number of native converts admitted to the Mission Churches has been	1,272
Present number,	1,170

The Board has printing presses at Bombay, Malta, and the Sandwich Islands. The printing in one year has amounted to 8,633,100 pages. The whole amount printed at these presses is 36,936,000 pages, in eleven languages. The missionaries of the Board were the first to reduce three of these languages to writing.

In the Mission schools there are 47,558 scholars, viz. Bombay, 1,600. Ceylon, 3,588. Sandwich Islands, 41,283. North American Indians, 1,087.

UNITARIANISM IN EUROPE.

The Fifth Report of the British and Foreign Unitarian Association, after exhibiting a view of the operations of the Society in Great Britain, and giving extracts from their correspondence with India and America, notices the information which they have received from the continent of Europe. This information is necessarily presented in general terms, but it is sufficiently definite to afford gratification and hope to those, who desire that Christian Unitarianism, the doctrine of one God the Father, and one Lord Jesus Christ, should overspread regions, which have for ages lain under the bondage of spiritual error.

In the South of Europe some very interesting circumstances have occurred. Among the refugees at Gibraltar, religious inquiry has been actively awakened, and a Committee of Spaniards has been formed, presided over by a gentleman who occupied a high and honorable station in Spain, who have taken charge of a number of Tracts sent thither by your Committee, and whose Resolutions re-echo the desires they have expressed to spread the doctrines of Unitarianism over the vast and varied countries around the Mediterranean Sea. Your Committee have already obtained the translation into Spanish of Dr Priestley's "General View of the Corruptions of Christianity," and have furnished such supplies as will serve for extensive distribution. They have the pleasure to report, that channels have been already opened for their circulation in several of the South American States,—that they have been sent into Italy, Greece, and the Northern countries of Africa. An application has been made to your Committee to send a missionary to the South of Europe, and they have been assured that he would find abundant disposition to welcome the herald of a purer system of Christian faith. Though they have not deemed themselves warranted in taking a step so decided, they will undoubtedly do what they can to foster the spirit which seems so widely diffusing itself. And they have, with a view to future and more extended objects, offered a premium for the production of three Tracts, whose object will be the statement of the evidences of Unitarian Christianity, to Roman Catholics, Jews, and Mohammedans. Should the result be the obtainment of appropriate works, your Committee trust that by their translation into different languages, they shall extend the field of benevolent exertion very far beyond that in which they have been hitherto privileged to labor. It would be imprudent, it would be dangerous, to refer to evidence in the possession of your Committee, that even in the strongest holds of Papal intolerance, purifying convictions have found their way,—that in the struggles for political regeneration, a persuasion of the necessity of religious reform, has mingled to an extent which has hitherto escaped observation. Spontaneous and solitary communications have reached your Committee from other parts of the Mediterranean. Evidences of dissatisfaction with existing forms of faith--of desire to discover a more reasonable, benevolent, and exalted Christianity, are developing themselves on every side, and ought not, as your Committee deem, to be left unguarded or unencouraged. Three Spanish Unitarian Tracts are received from the Gibraltar Committee, while this Report is being prepared. A channel for the circulation of Unitarian Tracts having offered itself at the Cape of Good Hope, a number have been dispatched thither by your Committee.

Various letters and reports, which have been communicated to your Committee from the continent of Europe, bear testimony to the increased and increasing desire for information as to the history and grounds of Christian Unitarianism. The apprehensions of some, the congratulations of others, and the confessions of all, demonstrate the tendency of opinions towards a great religious reformation. Your Committee having printed a German translation of the *Brevis Expositio*, have taken the necessary steps to give it wide circulation. They hope to report considerable progress in France and Switzerland, in both which countries many of the most distinguished members of the Protestant Church are known to be decidedly opposed to the doctrine of the Trinity; and several religious periodicals favorable to this inquiry have lately appeared.

Your Committee cannot but express the pleasure they have received from many communications, which have urged upon them increased exertions in lands where Christianity is almost unknown,—or known only in its degraded and irrational forms. The effort to widen the circle of usefulness assuredly will succeed; and your Committee have the satisfaction of recollecting and of reporting,—that during the last year their correspondence has extended to the four quarters of the globe;—that their publications have visited many countries into which the doctrines, into which even the name of Unitarianism had never before penetrated;—that their voice has been heard in many languages;—that many valuable instruments have presented themselves, who were neither expected nor appealed to, as co-operators in the great work of religious reformation, and that disappointment of too eager hopes in some parts of the world has been more than counterbalanced by unanticipated success in others.

RELIGIOUS MISCELLANY.

"BELIEF OF THINGS ABOVE REASON."

The following ingenious, and we think, convincing illustration of the absurdity—we might say the impossibility—of such a belief, was written by that learned divine and able advocate of rational Christianity, George Benson. We have taken it from a collection of tracts, published a few years since by Mr. Sparks, then minister of the Unitarian church in Baltimore, to whom the Christian public are under many obligations, as for this, so also for other excellent works. The tract, from which we here quote, is but one among the many theological treatises, at that time rare and difficult to be obtained, which this collection embraces: and the biographical notice of its author, which precedes it, is more full and satisfactory, than any, we have been able elsewhere to find.

Less is known among us of Dr. Benson and of his theological writings, than his worth and fine talents would make us desire. He was among the most accomplished scholars and preachers of his day; held in high esteem by the venerable Towgood of Exeter, in whom in an eminent degree were shown the meekness of wisdom, and the beauty of true goodness; by the learned Lardner, with whom he was associated for many years in mutual friendship and happiness as his colleague; and by several men of distinction both among Dissenters and within the Establishment, with whom he was in the habit of familiar correspondence.

His Dissertations, with some of his Paraphrases and notes on the Epistles, were translated into German by the celebrated Michaelis; and his "*History of the First Planting of the Christian Religion*" abounds with valuable instruction in regard to the origin of the Epistles, and the character of their authors.

On the whole,—as observes Mr Sparks, in the commencement of his biographical notice,—"few men have exhibited a fairer mind, or labored with more intenseness of purpose to discover the exact meaning of the sacred Scriptures; and few have done more by their writings to throw light on some of the dark points of theology, or by the example of a good life to adorn the profession and faith of a Christian."

Theophilus and Pyrrho, who had spent so much time in conversing about the *Reasonableness of the Christian Religion as delivered in the Scriptures*, continued the same friendly regards as formerly, and freely imparted their sentiments to each other, upon all subjects that occurred.

One evening they were talking over public affairs; and Theophilus was expatiating upon the insolence and boundless ambition of such tyrannical and aspiring monarchs, who can sacrifice the lives of thousands to their pride and vanity; who care not how many are made widows or orphans; how much trade languishes; how much the course of law is stopped; and how many towns and countries become a heap of desolation and ruin, especially where the seat of war happens to be; or how much all the liberal arts and sciences languish amidst the sound of arms, and the hoarse voice of war.

Have such ambitious monarchs no bowels, no humanity, none of the tender sentiments, and kind affections? I hope the time approaches, when they shall receive a proper rebuke; and be disabled, at least for one generation, from molesting the surrounding nations, and disturbing the repose and tranquillity of Europe.

But Pyrrho stopped Theophilus, in the midst of his pathetic oration, and gave a turn to the conversation, by saying, he knew that moral and religious subjects were most agreeable to his friend Theophilus, that there was one interesting subject, on which he had touched in his *Reasonableness of the Christian Religion*, and in the *Appendix*; that what he had there said was entirely satisfactory to some, but that others either hesitated, or absolutely denied the truth of what he had asserted.

When Theophilus was going to inquire, what he referred to, Pyrrho said he had lately received a letter from a friend of his, who corresponded with him upon many occasions; that the letter was entirely upon the subject he now referred to; and that therefore he would read it, if Theophilus pleased.

Theophilus gratefully accepted of his offer; upon which he read, as follows.

"Dear Sir,

"When I have no news to impart, I collect what materials I can, of any other kind, to show how desirous I am to keep up a correspondence with you. An ingenious gentleman of my acquaintance, whom I will call *Novatianus*, was in company with the lady *Aspasia*, who was exclaiming bitterly against a certain preacher, whose historical name shall be *Eusebius*. For Eusebius had asserted something, in one of his sermons, which gave the lady great offence. Upon which she condemned him, with a warm zeal, and great fluency of speech; and declared, *she would never hear him more so long as she lived*. This occasioned the following dialogue between her and my friend.

"*Novatianus*. What was it, madam, in Eusebius's sermon, which offended you so much?

"*Aspasia*. He asserted that *we are to believe nothing but what we can understand*.

"*Novatianus*. Was that the thing which gave you so much offence?

"*Aspasia*. Yes, Sir, and enough too. I wonder how any body can venture to assert such a thing.

"So far the dialogue proceeded; and then they conversed, for an hour or two, about other matters; by which means this affair was quite forgot. Then Novatianus begged the favor of a pen and ink, and a small piece of paper; all which a servant readily brought him. Upon the paper he wrote down the following words in Greek, ὁ Θεὸς ἀγάπη ἐστίν and then very gravely gave them to the lady, and desired her to read them. That revived the dialogue, which proceeded as follows. Aspasia, looking first upon the paper, and then looking earnestly, and with surprise and confusion, in Novatianus's face, said, Sir, I cannot read them. What do you mean by this? It is not English, and they are strange letters to me. I cannot imagine what you design, by asking me to read what I know nothing about. Novatianus gravely said, do you believe them, madam?

"How can I, answered Aspasia, with great quickness, unless I understand them?

"Hold, madam, replied Novatianus, you may surely believe things, which you cannot understand.

"*Aspasia*. That is impossible.

"*Novatianus*. Then I find that you are, after all, of Eusebius's opinion, notwithstanding his sermon offended you so much.

"This startled the lady, and caused her to say; *I profess, I believe I am wrong*. The thing never appeared to me in this light before. I really begin to suspect that I was mistaken, and that Eusebius was in the right. I beg his pardon for condemning him before I had duly considered the reasonableness of what he said. But what is the meaning of these words? For I cannot so much as read them.

"Novatianus said, I will assure you, madam, they are the words of holy Scripture; and that according to the original. They contain a plain truth, and a very great and important truth. I would therefore have you try once more whether you can believe them before you understand them. Aspasia was now impatient to have them explained; and said to Novatianus, teaze me no longer. I freely acknowledge that I was too rash and inconsiderate; and I am now fully convinced that I cannot tell whether I believe what you propose to me, or not, till I understand what is meant thereby. Pray tell me, therefore, what the words signify; and keep me no longer in suspense. As soon as I understand them, I will then tell you frankly whether I believe them or not.

"Well then, said Novatianus, I will gratify you by telling you that you may find the passage, 1 John iv. 8, and the English of it is, *God is love*.

"That proposition, said Aspasia, I most readily and firmly believe; but I find that I could not believe it, till I understood it. I heartily beg Eusebius's pardon, and sincerely condemn my own folly and imprudence, in censuring what I ought to have applauded. I will promise you that I will go and hear him again, and shall now have a better opinion of him than ever.

"The next time that Novatianus visited Aspasia, she continued of the same mind, and severely condemned herself, but applauded Eusebius, and thanked Novatianus, for taking so kind and ingenious a method of leading her into right sentiments upon that head; but was ready to wonder that she had not before that, seen the matter in the same light, as it appeared so very obvious, now she had attended to it and carefully considered it.

"I know, my friend Pyrrho, that you are a speculative man, and will make reflections on such a story, which would not occur to others. Instead of news, therefore, or business, I thought it might not be amiss to send you this story. If it can afford you any useful hints, it is at your service. If not, accept it as a testimony of my being ready to oblige you."

When Pyrrho had read this letter, Theophilus said, that Novatianus had acted like a man of sense; and that he had clearly shown that *men cannot believe what they do not understand*. How, said Pyrrho, is it possible, that Theophilus and I should think so much alike upon such a subject? Yes, said Theophilus, and I further apprehend that, when the terms are explained, and persons of different sects and parties understand one another upon this head, they are more agreed than is at first imagined. Pyrrho could hardly be persuaded of this, and alleged, that it was the opinion of the *infidels*, that *men must understand before they can believe*; and he observed, that they commonly charged Christians, and even divines, with being of the contrary opinion. You know very well, Theophilus, that the author of *Christianity not founded on Argument*, has in a sneering manner said, "Though men cannot be all of one opinion, they may of *one faith*; which they hold, not in unity of understanding, but, as our Liturgy well expresses it, *in the bond of peace and unity of spirit*."

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[For the Christian Register.]

THE RESURRECTION OF JESUS CHRIST.

The resurrection of Christ is an essential part of the Christian system, both as a part of its evidence and as a foundation for many of its most important and interesting truths. "If Christ be not risen," said an Apostle, "our faith is vain, we are yet in our sins, and they that have fallen asleep are perished." We are told that "if we confess with our mouths the Lord Jesus, and believe in our hearts that God raised him from the dead, we shall be saved." As the design of religion is not so much to fill our minds with correct speculations, as to sanctify the character and life, the reason of the great stress laid on our belief of the resurrection doubtless is, the important practical consequences which follow it and the influence which it will have on our feelings, views, and conduct in life. I shall offer a few reflections on the resurrection of Jesus, some of which may confirm our faith, and others affect our dispositions or practice.

By the resurrection of Christ the truth of his claims as the Messiah, and beloved Son of God, was established. Remember the manner in which he appeared in the world, and the circumstances of distress and ignominy through which he passed. He was born a poor peasant of Nazareth, through all his ministry was destitute often of the common supports of life, was the constant object of hatred, contempt, and malice, sometimes exposed to the outrages of an angry populace, and at all times threatened by the stratagems of vindictive rulers. His life was one of almost unmingled labor, pain and sorrow. Just before his death we see him oppressed with a mental agony which was almost insupportable; and he ended his life at last in circumstances of the deepest degradation and the severest distress. Had he thus lived in suffering, and died in ignominy, and risen not from the dead, how strong, and to many minds how insuperable the prejudice, which would have risen against his truth! When the Jews saw him helpless and unsuccored in his distress, they held him as deserted of heaven and an outcast from God. Had all now ended, would not doubts and difficulties often have risen in the sincerest minds? If this were indeed the appointed deliverer, how could

he thus have been left to unmingled and unrewarded distress, and how could he have left the world in the condition of a criminal laden with ignominy? Would not God have manifested his pleasure in his beloved Son by some signal interposition, and mighty deliverance? How shall we rely on his power to save us, who was unable to protect himself from the insults of men, or how can we hope for immortality from one who himself is numbered with the dead?—But now that he is indeed risen, all scruples must vanish. The scandal of the cross is removed, for he hath been redeemed from death, and now is clothed in glory. We no longer can doubt the favor of God towards him, when it has so signally been displayed, nor distrust that power which has conquered the grave, nor deny the authority of him, who has been declared the Son of God with power by his resurrection from the dead.

By his resurrection, the truth of Christ's own declarations is confirmed. He had predicted that he should be persecuted by the Jewish rulers and put to death by the Gentiles;—but might he not, from what he had already endured, have foreseen that this would have been his end? That the prediction was accomplished is not strange. But he promises too that on the third day he would rise from the dead. This no human wisdom could foresee, nor human power effect. And when we see the arm of God interposing, defying all the precaution of men, reversing the order of nature, and bursting the bars of death, that this prediction should be accomplished, shall we not trust, that though heaven and earth may pass away, yet not one jot or tittle of the declarations of Christ shall ever fail.

Again, the resurrection of Christ proves his religion true. Had he been an impostor, who framed a religious system, and claimed for it, while conscious of falsehood, the authority of God;—had he been a benevolent enthusiast, whose imaginations had deceived him, and led him to death, to establish the fancied revelation he believed to be true, no miracle would have been wrought to deliver him; he would have slept in the tomb like the children of men, till the heavens be no more. But what stronger attestation could be given to the truth of his religion, than was given, when God raised him from the dead? To those, who saw him, no other evidence was needed; they must, and did, acknowledge his divine authority, and yield him their faith. To us, who live in after ages, all the facts by which his religion is proved, must be certified in the same manner as any other facts which happened in past times, by the evidence of competent witnesses, transmitted to us in history. If the historical evidence of the resurrection be distinct and well grounded, we are bound to receive his religion as divine, equally as much as those, who were called to receive it by the oral testimony of those who saw him.

Consider then, how direct and unbroken the historical evidence for the resurrection is. We have in our hands the writings of original witnesses, who solemnly declare that they saw him after his resurrection; that they handled him, and ate nd conversed with him. That their writings are authentic, we know, because it never was questioned in the early ages that they were so; because it was universally asserted by friends, and acknowledged by foes; and because we have a series of writers from that age to the present, who continually appeal to them as the well attested works of the witnesses, to whom they are ascribed. This testimony of original witnesses, which has alone in all other cases been deemed sufficient, is confirmed and established by those moral revolutions, those entire changes in the religion of the world, that series of succeeding events, which all acknowledge to be true, but which could not have taken place, unless the facts on which Christianity rests had also been true. The evidence of no other facts in history can bear any comparison to that, by which the fact of the resurrection is proved. And we must either admit this fact to be true, or reject it on grounds, which would annihilate all the foundations of human belief, and compel us to think that all history is imposture, and that every fact, which has not taken place before our own senses, is falsehood and absurdity.

Here, then, we take a stand in defence of the truth of Christianity, which never can be shaken. If this single fact is true, our religion is true. No matter, then, what objections are urged against the system itself;—say, if you choose, that it is contrary to all your previous conceptions, and entirely unlike what you should have expected in a religion from heaven;—say, if you will, that its requisitions appear to you unreasonable, that its spirit is not suited to our condition, that its revelations are too high for your minds adequately to comprehend, or are attended with difficulties which you cannot in all cases perfectly reconcile —lay what stress you choose on your objections. Even though we were not able to answer them completely, as we indeed can do,—we would point to the historical evidence of the fact of the resurrection, and tell you that until this be done away, all objections are unavailing, for they lie against an established fact, and we must yet believe that religion, which God hath attested by raising its author from the dead. If the fact, then, be true, and the religion, consequently, be divine, it becomes us to consider under what obligations we lie to believe and obey it. If God has indeed spoken to us by his Son, it cannot be of small importance whether we give it our serious attention or not. Indifference as well as disobedience, here, would be criminal. And the obligation is most powerful upon us, to bestow on his revelation our deliberate examination, to make it the subject of our thought and study, and to acquire correct views of its truths, as well as to believe what we are convinced he makes known, and obey what he commands.

Again. The resurrection confirms, harmonizes, and accomplishes the ancient and before obscure prophecies respecting the Messiah. When we read the ancient prophecies, without bearing in mind the event which fulfilled them, how wonderful their seeming inconsistency! He, who was to come, was to be an "oppressed and afflicted sufferer, and be brought as a lamb to the slaughter;" yet "sprinkle many nations," "and kings should see him and rise up." He was to be "despised and rejected," and yet be the Redeemer of Israel; the abhorrence of the nation, yet their final glory and their hope; against him the Gentiles should rage, yet "in his name should they trust." He was to be "numbered with transgressors," yet be the "Holy one of God." Though the "Prince of life," he was to be "cut off from the land of the living," yet, though "smitten to death," he was to "prolong his days," and "see with joy the travail of his soul;"—though buried in the tomb of the rich, yet to see no corruption, and be the ever-living head of a kingdom, which shall know no end. How shall these wonderful contrarieties be reconciled? In what character and event can they meet? We read of mighty warriors, to whom some predictions might apply, but were they meek and unrepining sufferers? We read of holy prophets, who were despised and afflicted, but where was there exaltation and glory? And how should we have conceived that the mysterious prophecy should ever be fulfilled, which tells that, when he should "make his soul an offering for sin," he yet should live "to accomplish the pleasure of the Lord?" But when we read of the humiliation of Christ, and the triumphs of his religion,—his crucifixion and death, and his resurrection to authority and glory;—all inconsistencies are solved; no other events could have reconciled them; and now there is no one prediction concerning the Messiah, which is not already fulfilled, or which we see not now some mighty causes already beginning to operate, by which it will at last be accomplished. Have we not, then, in Jesus of Nazareth, found him, of whom Moses and the prophets did write, and is not this indeed the Redeemer who should come? N. C. S.

[For the Christian Register.]

CHRISTIANITY PROGRESSIVE.

Mr. Editor,—Much severity of remark has been directed against some writers, who have spoken of Christianity as progressive, adapting itself to an enlarged state of the mind and an improved condition of society. No one, who would consider the meaning of such remarks with impartiality, could suppose that they were intended to express a belief, that the religion of Jesus Christ was imperfect in either his conception, or his revelation of it, but that its capacities, resources, secret springs of truth and excellence, the means of instruction and happiness which it contains for the use of man, were not at once brought into view, but were left to be discovered in future, perhaps distant periods, when the human mind should be better prepared to receive them, and society be better fitted for the exhibition of their influence.

We sometimes can apprehend the meaning of a person, where we are blinded by prejudice, by considering his words in a different connexion from that in which he offers them to us, or by taking some other illustration of the principle he would establish, which shall not awaken our jealousy of the purpose to which it may be applied. In reading Sir James Mackintosh's recent history of England, I was led to observe a close resemblance between the manner in which he speaks of the Charter given by King John, and the language used as I have said by some writers, and as it seems to me with perfect justice, concerning Christianity. Of that important instrument the historian says—

It is observable that the language of the Great Charter is simple, brief, general without being abstract, and expressed in terms of authority, not of argument, yet commonly so reasonable as to carry with it the intrinsic evidence of its own fitness. It was understood by the simplest of the unlettered age for whom it was intended. It was remembered by them; and though they did not perceive the extensive consequences which might be derived from it, their feelings were, however unconsciously, exalted by its generality and grandeur.

It was a peculiar advantage, that the consequences of its principles were, if we may so speak, only discovered gradually and slowly. It gave out on each occasion only as much of the spirit of liberty and reformation, as the circumstances of succeeding generations required, and as their character would safely bear. For almost five centuries it was appealed to as the decisive authority on behalf of the people, though commonly so far only as the necessities of each case demanded. Its effect in these contests was not altogether unlike the grand process, by which nature employs snows and frosts to cover her delicate germs, and to hinder them from rising above the earth till the atmosphere has acquired the mild and equal temperature, which insures them against blights.

Now, Sir, no one will suppose that the writer meant to intimate that the Charter, given centuries ago, was actually changed, or enlarged by the progress of time; but only that, as the English nation were able to understand, and more diligently sought for its principles, they found them to have more force and compass than earlier generations had ascribed to them. In like manner Christianity contains principles, the importance and efficacy of which I do not believe man has yet, or will for a long time, if ever in this world, apprehend in their full extent and value. Nor do I conceive that it is an abuse of language under these circumstances to speak of the progressive nature of Christianity. S.

[For the Christian Register.]

TRACTS FOR THE POOR.

Mr Editor,—Among the vast variety of publications with which the press is now teeming, I have looked in vain for a class of works, in which the doctrines and duties of pure Christianity are stated and enforced in a style adapted to the poorer classes in the community. In common, I believe, with many others, I have felt the want of a series of tracts suitable for distribution among the poor. Those, with which we are supplied by the Executive Committee of the Unitarian Association, are, *in general*, of too elevated a character, to be understood by the more ignorant classes of society. We want tracts which express the truth of our religion in the *simplest* language, in language adapted to the capacities of the ignorant and uninformed. The writer of Tract No. 33, of the first series, published by the Unitarian Association, has admirably adapted his style to the comprehension of the most ignorant, and while he has given us one of the best treatises which could have been written upon one of the most important subjects, he has shown the entire practicability of embodying the purest and most spiritual conceptions of our religion in language the plainest and most intelligible.

We want, also, tracts of a practical character, tracts which enforce Christian duties by motives which all can feel, and in language which all can easily understand. And for this purpose, it appears to me, that tracts of a narrative kind are better adapted than any other. I would by no means advocate the introduction of a low and vulgar style of conversation in works of this kind, for I have known something of the disgust and contempt, which have been excited against religion itself, by the use of such language, in those tracts which are commonly called "Negro Stories." But every one knows, how a simple and touching narrative will sink into the heart, and produce an effect there, which the strongest arguments and the most earnest expostulations would fail to produce. We have the example of our Saviour for adopting this mode of religious instruction. Where can we look for more sublime yet simple lessons of duty, than in his beautiful parables? He came to preach glad tidings to the poor, and shall we not adapt the instructions, which it is in our power to impart to the poor, to their situation and their wants? And can we do this in a better manner than by imitating our Saviour's method of instruction? As far as my experience has extended, I have uniformly found that tracts of this description have been more interesting and useful to the poor than those of any other kind. Such are those excellent tracts published by the Christian Tract Society, in England, and republished by Wells and Lilly, of Boston, and also many of those formerly published by the Trustees of the Publishing Fund. Can you tell me the cause of the discontinuance of their useful labors? It appears to me that this Association could not do a better service to the community, than by continuing the publication of tracts of the character of those which they have already published, or by republishing those which have been issued by the Christian Tract Society. I have wished to call the attention of those, who can supply this want, to the great deficiency of tracts suitable for the poor and unlearned. I hope that something may be done. E. H. S.

[For the Christian Register.]

ANDOVER THEOLOGICAL SEMINARY.

Mr Editor,—I have read with much interest the Letters addressed by the Rev. Mr Whitman to Prof. Stuart. These Letters have disclosed facts interesting to all denominations of Christians, and are calculated to alarm even the confidence of the denomination, to which the learned Professor is attached. The disclosure, which most attracted my attention and surprise, was the basis and foundation on which the Theological School at Andover was erected, and is to be perpetuated; and I have no doubt but ignorance on this subject extensively prevails throughout our churches.

I have ever regarded that institution as a Seminary, where the Scriptures were deemed the only foundation on which a religious education was to be matured; and have also presumed their peculiar doctrines were the fair and legitimate result of independent and honest investigation. It is with deep regret I discover a bondage, to which the learned Professors in that Institution have voluntarily submitted. Profound observers of human nature, such as they are, must have studied that nature in vain, if they have detected no influence resulting from the apparatus of means constantly bearing upon their minds, unfavorable to free investigation. Intelligent men have indulged a hope, which must now be relinquished, that the estranged disciples of our common Master, would be gradually drawing nearer to each other, as they severally resorted for instruction to the Holy Scriptures with sincerity and truth. Binding the Scriptures, which are the word and power of God, to the vindication and support of the opinions of a man, comes with an ill grace from the avowed supporters of the Bible. The community have witnessed with approbation, their zeal and efforts in seeking the wide and extensive diffusion of the Scriptures, and many can hardly credit the intelligence, that the Professors at Andover would indirectly or remotely lend their aid to depreciate them.

The Andover Institution does not now appear grounded on the only sure foundation of the Lord Jesus Christ,—but on the creed of an uninspired man. This foundation or creed, (not the Scriptures,) the Professors have bound themselves as honorable and religious men to believe, maintain, and teach. Nay, further, they are morally bound to interpret God's holy word to support the opinions of one of his creatures, even against any new light that might break forth therefrom. This pledge they are bound periodically to renew. How can the word of God have free course and be glorified, amid this thraldom? How can God prosper an Institution, which compels revelation to support the opinions of an erring, proud man?

How can one of these Professors come forward as the advocate of *religious freedom*, when he has himself been ensnared into bondage? when his duty as an honorable man obliges him to avoid the opinions of enumerated sects, constituting a great majority of the Christian world, be they ever so scriptural; and to defend only the speculations of that man, who penned his creed? How can one of these Professors consistently appear as the advocate of the great principles of the reformation, after having in his own person violated these principles? Where is his right of private judgment? could he, as a man of honor, adopt a legitimate opinion of his own, however scriptural, if opposed to the sentiments of that man, who wrote his creed? How can one of these Professors hold up to others the sufficiency of the Scriptures, when he has in his own person morally bound himself to make the Scriptures of Almighty God subservient to the opinions of that man, who wrote his creed?

How can one of these Professors appear as the follower of Luther and Calvin? These great men followed the conclusions of their own minds, according to the Scriptures as they viewed them! Whose mind has the Professor morally bound himself to follow? The light beamed upon them, when they liberated themselves from the bondage of the Roman Church; had they lived in our day, their principles would have led them to more and more freedom, to depend less upon others and more upon themselves. He will be regarded as the friend of the reformation, who loves the principles of the reformers better than their speculations, who does what they did,—depend more on his own mind than on the minds of others.

A Friend of the Reformation.

CHRISTIAN REGISTER.

BOSTON, JANUARY 29, 1831.

PEACE.

The late anniversary of the Massachusetts Peace Society has reminded us of our duty in regard to the object of its labors. The apathy of Christians on this subject is one of the most remarkable examples, that could be adduced, of the force of prescriptive opinion. The world has believed from an age, to which neither 'the memory' nor the history 'of man runneth back,' that war is inevitable, that its crimes are no crimes, and its glory is true glory; and Christians, taking up and transmitting from generation to generation the sentiments of Pagans, have acquiesced in customs, and have sacrificed themselves on an altar, which their Master came to overthrow. It is seriously believed, that attempts to abolish war are visionary, and must be futile; and because this is the persuasion, men withhold their aid in building up that power, which, while it alone can reform the errors of society, is sufficient to correct every evil, speculative or practical, under which the world groans,—the power, we mean, of public opinion. Has not God given us adequate means for the accomplishment of his holy purposes? Has not Christ executed his office in the deliverance of mankind from the mischiefs wrought by passion and folly? What remains but that the children of God and the disciples of Christ do their duty? And who are the children of God? The peace-makers. Who are the disciples of Christ? The followers in spirit and conduct of the Prince of peace.

We said that we have been reminded of our duty. It is sad to look over the columns of religious periodicals, and find them filled with controversy, and speculation, and intelligence about the increase of a sect, while one of the great interests of humanity, which stands preminently among the concerns of our religion, and for which our Master devoted himself to death, is almost wholly forgotten. Who, from reading the weekly, or monthly, or quarterly publications of the day, would suppose that the establishment and perpetuation of peace were among the purposes of the gospel? Societies for almost every design, that can be brought by a fertile imagination within the scope of Christianity, are encouraged, but a Peace Society, which can quote as its motto the words that announced the Redeemer's birth, is neglected or noticed only in the language of scepticism respecting its utility or of poorly concealed contempt for its projects.

What are these projects? what are the instruments the Peace Societies employ? what do they attempt? Simply by writing and printing to convince those who will read, that war is unchristian and needless. What is there chimerical, what absurd, in this attempt? Stranger things have taken place, than would be the conversion of Christendom to this opinion. That war, except in some extreme cases, is unchristian, seems to us as clear as that vice or impiety is contrary to the spirit of the gospel. That war is needless, we believe, because we deem it to be unchristian. How and when it shall be abolished, are questions that deserve most attentive consideration. Just so firmly as we hold our faith in the divine origin of our religion, and our conviction that the establishment of universal and permanent peace is one of its objects, do we also maintain the belief that, if Christians are faithful, this object will ultimately be effected.

From these remarks it may be inferred, that we intend to devote some part of our paper in future to the interests of Peace. This is our intention, and we hope to present such extracts or original articles, as shall remove the objections and change the feelings, that we fear, now indispose many of our friends from giving their aid to this righteous cause.

STUDY OF ANATOMY.

We have just seen a long and interesting report made by a select committee of the House of Representatives of this State, of whom Mr. Davis of this place was chairman, on legalizing the study of anatomy. This report gives a sketch of the history of anatomy, shows its importance in the practice of both medicine and surgery, the great and increasing difficulties which under the present laws of the State attend the study of the science, and suggests some improvements in the laws, similar to those now in existence in France. The committee, then, in conformity with the views presented in the report, offer a bill "more effectually to protect the sepulchres of the dead and to legalize the study of anatomy." By this act violations of the grave are to be punished by fine and imprisonment. But in order to supply medical schools and practitioners with a sufficient number of subjects, it enacts that the bodies of persons who are required to be buried at the public expense may be given to any regular physician, to be used in the advancement of anatomical science, preference being given to the medical schools; unless some person claiming to be the relative, friend, or acquaintance of the deceased require the body to be inhumed, in which case the body shall be inhumed.

We hope this bill will pass. It seems to us well calculated to effect the purposes at which it aims. The illegal disinterment of the dead would, under its operation, cease altogether. The fears, which now distress the surviving relatives and friends in regard to the mortal remains of those they loved while living, will cease. Even the bodies of the most wretched tenants of jails and almshouses will be buried, if they have any friend who has sufficient interest in them to desire it. And it will only be the bodies of those, who have no relative or friends whose feelings can be wounded, that will be appropriated to the purposes of dissection.

The report is followed by the letters of a number of physicians, some of them very distinguished, in answer to questions proposed by the chairman of the committee.

The report and the accompanying documents, we hope, will be widely circulated. They appear well calculated to correct common prejudices, and to supply their place by sound and enlightened views on the important subject, to which they relate.

MASSACHUSETTS SOCIETY FOR SUPPRESSING INTEMPERANCE.

An highly interesting and useful Discourse on the great subject of Intemperance, was delivered on Thursday evening, in the Park Street Church, by the Rev. H. Hildreth, of Gloucester, agent of the Massachusetts Society. The doctrine of *total abstinence* from intoxicating liquors was ably and judiciously enforced; in a manner free from the extravagance of statement, with which we have regretted to find the subject sometimes burdened, and the influence of sober truth thus diminished upon many minds. It is hoped that this useful discourse may be soon repeated; for we have seldom heard a more just or convincing appeal to the interest, or moral, and religious feeling of the community.

HOWARD BENEVOLENT SOCIETY.

As this is the season at which calls are made on the charity of our citizens to replenish the funds of the Howard Benevolent Society, and as doubts seem to have existed in the minds of some persons respecting the impartiality of the appropriation of its funds, we deem it proper to quote the following note, which was voluntarily addressed by Rev. Dr. Tuckerman to the editor of the Daily Advertiser.

Mr. Hale—I am told that some of the opulent and liberal of our community have suggested a fear, that the funds of the Howard Benevolent Society have, in some degree at least, been appropriated, or withheld, under sectarian prejudices.—Having acted for more than a year as one of the executive committee of that Society, I feel it to be my duty to assure any, who may have received this unfavorable impression, that I have no belief, that there is even the smallest ground for it in the conduct of any of its officers. I have never heard an intimation of the kind in any of my intercourse with the poor; nor have I witnessed any thing of the kind, in my meetings with any of the committee in the discharge of their duties. The services are very great, to which some of the gentlemen of this committee are called, in some of the wards of our city; and I feel assured, that the bounty, with which they are entrusted, is dealt out with a judiciousness, and a fidelity, which are worthy of the most entire confidence. This bounty is distributed alone to those, who are suffering under very pressing want: and every family, which applies for relief, is visited by the committee of the particular ward, before any relief is granted There is little danger therefore, that imposture will be encouraged by this charity; and I have no doubt whether relief is given without regard to religious opinions, in every case in which the committee shall feel that relief is rightly demanded.

*** We are under the necesity of omitting a large amount of matter, for some part of which we are indebted to our correspondents, whose indulgence we must solicit, till we can find room for their communications.

LATE PUBLICATIONS.

Christian Examiner. As most of our readers have now probably formed their own opinion of the last number of this work by its perusal, we do not think it necessary to add any thing to the hasty remarks which we made last week, excepting to express our hope that the writer of the articles on the classes of American society will discuss in future numbers the topics yet untouched,

that are connected with his great subject. His en must not be idle, and its productions should not be withheld from the public.

This, as we remarked, is the last number of the Examiner, that will be issued under the editorship of Mr. Jenks, and we learn that it will hereafter be conducted by Messrs. Greenwood and Walker, and will continue to receive contributions from the writers, who have hitherto filled its pages. Messrs. Gray & Bowen have purchased the right of its late editor in this valuable work, and we trust that it will be published with the same punctuality, with which those gentlemen issue the North American Review.

HISTORY *of Sherburne, Mass. from its incorporation, 1674, to the end of the year* 1830; *including that of Framingham and Holliston, so far as they were constituent parts of that town.* By WILLIAM BIGLOW, author of the history of Natick. Milford, 1830. pp. 80.

The public are already under obligations to the compiler of this book for his curious and instructive history of Natick. And though Sherburne does not furnish the same fruitful materials for the antiquary or historian, for the friend of Indians or the lover of anecdote, yet as one of our ancient towns, and the birth place of not a few excellent men, who have served their generation faithfully,* it is by no means destitute of interest. It is a good work, moreover, thus to collect and preserve the history of our ecclesiastical and civil settlements; and, by this means, to rescue authentic Records from the mutilations, accidents, or utter ruin, to which, as in some lamentable instances, experience has shown, they are from various causes exposed. How many precious records of our most ancient churches have been strangely, but irrecoverably, lost!

Sherburne has given birth to several clergymen and physicians of repute. It has done little, we are told, "in rearing lawyers, or in supporting them." "The celebrated Fisher Ames commenced the practice of law in this town; but soon returned," says the compiler, "to his native Dedham: and several young gentlemen, who have inquired of the inhabitants, whether it were an eligible situation for one of that profession, have been truly assured, that it is an excellent place for a lawyer to *starve in*, but not to *gain a living in*."

The Ministers of Sherburne have been—1st. *Rev. David Gookin*, son of the celebrated superintendant of the Indians; himself a partaker of the same evangelical zeal, "with abilities above exception, though not without envy." 2d. *Rev. Daniel Baker*, author of several serious, practical discourses, dedicated with much affection to his flock. 3d. *Samuel Porter*, whose tomb stone describes him as a "man distinguished for his active powers, a zealous preacher, and a shining example of the life of Christ." 4th. *Samuel Locke*; who was afterwards President of Harvard College; author of an excellent Convention sermon; of eminent gifts, and "highly respected in his office, till his resignation of it in 1773," when he returned to Sherburne. 5th. *Elijah Brown*, of whom one of his classmates observed, that "there were about a *dozen real geniuses* in the class, and that Brown was one of them;" and whose respectable attainments and fidelity as a minister are still remembered with honor. 6th. *Shearjashub B. Townsend.* This gentleman, after an exemplary ministry of near twelve years, became too feeble in health to discharge its duties, and voluntarily relinquished his whole salary, retaining his relation as Pastor. But he appears to have taken this honorable and magnanimous course, not so much from the necessity of his personal infirmity, as from a disinterested regard to the harmony and spiritual welfare of his people.

The Rev. Amos Clarke, a native of Sherburne, has been settled as an associate pastor with Mr Townsend; who is residing for the benefit of his health in Florida, and has addressed some excellent pastoral letters to the people of his charge. We heartily join with the compiler of this history in his wishes, that under the ministrations of their present pastor, "peace and harmony may prevail, as heretofore, for more than a century and an half, under a succession of able and faithful ministers."

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* Among these as meutioned by Mr. Bigelow, are —Rev. Eliab Stone, minister in Reading, Mass.; Zedekiah Sanger, S. T. D. minister in Bridgewater, Mass.; Samuel Kendall, S. T. D. minister of Weston, Mass.; Henry Ware, S. T. D. minister of Hingham, Mass. and now Hollis Professor of Divinity in Harvard University.

MEN *accountable only to God for their religious opinions. A Sermon preached at the Ordination of Mr William Barry, Jr. to the pastoral care of the South Congregational Church in Lowell, Nov.* 17, 1830. By CHARLES LOWELL, Minister of the West Church, in Boston. Boston: N. S. Simpkins, & Co. 1831.

This Sermon, of which we gave a brief notice in the Register of Nov. 20th, is now published, as will be learned by our advertising columns of this week. The purpose of the sermon, as will be perceived by its title, is to inculcate the duty of maintaining for ourselves, and respecting in relation to others, the right of private judgment, in matters of religious faith. The sound doctrines of the sermon are inculcated in a spirit of charity and kindness characteristic of the author, and worthy the imitation of all.

OBITUARY.

DEACON SAMUEL POOL.

Died in Easton, on Sunday the 19th ult. Deacon Samuel Pool, aged NINETYFOUR years.

He was born in Abington, August 27, 1736,(O.S.) and was the second child in a family remarkable for numbers as well as longevity—consisting of *eleven* sons, and *three* daughters. He has left a widow aged *ninetytwo* years, with whom he lived *seventy years* and *eleven months*, in happy wedlock. His descendants, at the time of his death, were *ten* children, *seventytwo* grand children, *one hundred and eightytwo* great grand children, and *seven* great great grand children; amounting in all to *two hundred* and *seventyone* descendants; of whom *one hundred and twelve* are the offspring of his two first born children, who were twin sisters.

The only deaths, that have occurred among his descendants, are *one* child, *eight* grand children, *eight* great grand children, and *three* great great grand children, (all of whom, excepting five, died in childhood,) so that the number of living descendants at the time of his death, was *two hundred and fiftyone.*

Mr Pool was by profession a farmer, and his days were probably much prolonged by his uniform habits of exercise and temperance. He rarely, if ever, during his long life, had occasion for the services of a physician. He may properly be said to have "died of old age." His departure was like falling asleep,—so silent and sudden that his attendants were unconscious of it, till he was gone.

In 1758, while in his *twentyfirst* year, he was engaged as a private soldier, in what is called the "old French war," and assisted in the capture of Fort Frontenac, which surrendered to the English troops on the 27th of August, (O. S.) of that year.

He engaged also, with the ardor and patriotism which distinguished the Yeomen of that period, in the Revolutionary struggle, and held, for some time, a commission of Lieutenant in one of the companies from the Old Colony.

In his private character he furnished through life, a striking example of the scrupulous integrity, purity, and modest but ardent piety of the Puritan Fathers, graced with a Christian kindness and catholicism, worthy of a more advanced period. There is not a breath of reproach upon his memory. None who knew him could but be satisfied to leave as *fair* a name behind them, or but wish that their "latter end" might be like his,—as peaceful and as full of hope.

MRS SARAH CHARLOTTE SARGENT.

In our last, we mentioned the death of Mrs Sarah Charlotte, wife of Ignatius Sargent, Esq. aged 21. We copy the following notice from the Daily Advertiser.

By the death of this lady it has pleased God to disappoint many fond and sacred hopes. Few events occur, within the circle of the domestic relations, more suited to impress a sense of the utter uncertainty of the fairest and purest objects of earthly trust. She had entered,—it is scarcely two years since—into those connexions,from which it is natural to anticipate the highest satisfaction, as well as the most important cares of life; and as a wife, and daughter, a sister, and mother, was an object of peculiar endearment. She appeared to combine in her condition and prospects whatever to the outward eye is most desirable of earthly good. Nothing was withheld of the bounty of heaven, but that, without which the best earthly good is poor—the blessing of health. But disease invaded her frame; the brightness of her countenance was dimmed; and, almost in the morning of youth, she has been called to exchange the dwelling, which she graced, and the friends, whom she loved, for the darkness and silence of death. "Her sun has gone down, ere it was noon-day."

It is thus, that God teaches us, that at our best estate we are altogether vanity. But even with such admonitions are mingled enduring consolation. And she has left to those, whose hearts would else be desolate, the fragrance of her virtues, the memory of her fond affections, and hopes for her, that are "full of immortality."

SUMMARY.

CONGRESS.

In Senate, Monday, Jan. 17*th.* A bill was introduced to empower the President, to employ two or three vessels, with supplies of men and provisions, for the succor of vessels in distress from the severe storm. A memorial of several merchants and others in Boston and its vicinity was presented, praying a drawback on the duty on nails, manufactured from imported iron,—committed.

In the House of Representatives, Thursday, Jan. 13*th.* Memorials were presented setting forth that the duties imposed in the Island of Cuba upon American ships and cargoes were disproportionate to those imposed upon Spanish ships and cargoes entering the ports of the United States, and stating that the carrying trade between Cuba and the United States would be monopolized by the Spaniards,—referred to the Committee on Commerce. A bill was introduced for the relief of such revolutionary officers, soldiers and musicians as are not entitled to any benefit under the existing laws. A resolution was adopted, giving to the suffering poor of the city of Washington forty cords of wood, from the yard attached to the House. A bill was introduced to repeal the duties on a number of imported articles.

MASSACHUSETTS LEGISLATURE.

On Thursday, Jan 20*th, in the Senate.* A bill to alter a term of the S. J. Court in Bristol County and the bill to incorporate Pigeon Cove Harbor Co. passed to be enacted. The bill to incorporate the Northampton Woolen Co. passed in concurrence. The petition of J. Peabody and al. for incorporation as Salem Dispensary was committed to Committee on Mercantile Affairs and Insurance. A bill was reported additional to an act to regulate the jurisdiction and proceedings of Courts of Probate. The bill for incorporating the Institution for Savings in Barnstable, passed.

In the House of Representatives, A petition was presented of sundry inhabitants of Acton, for alteration of the Constitution, and in the third article of the Bill of Rights. The bill altering the terms of S. J. Court in Bristol County, passed to be enacted. A bill was reported to incorporate the proprietors of Newton Female Academy. The Committee on Elections, reported on the memorial of G. B. Adams of Marblehead, that he is not elected; and that G. P. Garfield of Tyringham was duly elected. The Committee on the Judiciary reported that it is inexpedient to legislate on the subject of exempting one barrel of flour or its equivalent from attachment. The bill in addition to incorporate Salem Lead Manufacturing Co. passed to be enacted.

On Friday, in the Senate. A bill was reported to incorporate the Salem Dispensary. A bill in addition to the several acts regulating the inspection of pickled fish was reported. Rev. Leonard Withington, of Newbury was chosen to preach the next Election Sermon. The bill in addition to an act respecting Courts of Probate, passed to be engrossed. Bills to incorporate the Salem Lead Manufacturing Co. and the Northampton Woolen Manufacturing Co. passed to be enacted. The order of the last session, relative to the distribution of money that may be received on the claim of the Commonwealth against the United States, committed.

In the House of Representatives. Numerous petitions were presented and committed. Bills to incorporate the Northampton Woolen Manufacturing Co. and to authorize the Massachusetts Fire and Marine Insurance Co. to reduce its capital, passed to be enacted A bill was read for ascertaining the rateable estate in this Commonwealth. A bill from the Senate, in addition to the act regulating Courts of Probate was committed.

On Saturday, in the Senate. The petition of the Massachusetts Bank for renewal of charter, was committed; came up concurred. Petition for incorporation of a Paper company and a company as the Watertown Mills, committed to Committee on Manufactures. Salem Dispensary bill passed to be engrossed. The bill to authorize the Massachusetts Fire and Marine Insurance Co. passed to be enacted. A bill for improving the administration of justice in criminal proceedings, passed to be engrossed.

In the House of Representatives, Several private petitions were presented and committed. Petition of Massachusetts Bank, committed in concurrence. A resolve was read authorizing the Treasurer to borrow a sum of money. A bill was reported, in addition to an act for the better securing &c. grants and donations for pious and charitable purposes. The bill relating to state paupers, was referred, with amendments to a select committee.

On Monday, Jan. 24*th, in the Senate.* The Committee on the Judiciary was directed to inquire into the expediency of authorizing towns to transfer to their selectmen the appointment of subordinate officers A bill was reported relating to set-off on executions. A message was received from the Governor, returning the bill to incorporate Pigeon Cove Harbor Co. with objections; the bill was unanimously rejected by yeas and nays. A bill was reported to incorporate the Foudrinier Paper Co.

In the House of Representatives, Various petitions were presented and committed. The Committee reported in favor of the right of the member from Ashburnham to a seat in the House. The bill exempting students of Harvard, Williams and Amherst colleges, and of all other theological, medical and literary institutions from taxation, was negatived.

On Tuesday, in the Senate. A petition for a Bank in Amherst, was committed. The bill to incorporate the Foudrinier Paper Co. passed to be engrossed. A resolve authorizing the Treasurer to borrow money was committed, and the Committee reported that the bill ought to pass.

In the House of Representatives, The petition of the President of the Massachusetts Medical Society, was taken from the files and committed. The Committee on the Judiciary were instructed to inquire into the expediency of requiring Constables to give bonds, and of extending their power to serve process where the amount does not exceed one hundred dollars. A bill, more effectually to protect the sepulchres of the dead, was read twice, and assigned to Feb. 3d. The report of the commitee in the case of the member from Ashburnham was accepted. Bills in addition to acts imposing duties on sales at auction and to incorporate the proprietors of Newton Female Academy, passed to be engrossed. The bill to authorize tender of payment, after suit, was read, amended and referred to the Committee on the Judiciary, with instructions to report a bill on the subject of tender. Various private petitions were presented and committed.

On Wednesday, in the Senate. The President presented a memorial of the American Convention for the abolition of Slavery, praying the Legislature to request their delegation in Congress, to use their influence to abolish Slavery in the District of Columbia,—committed to the select committee on state rights, &c. A bill in addition to an act to establish the Hampden and Berkshire Turnpike Corporation. A bill in addition to an act to direct officers in the levy of executions; A bill to incorporate the Institution for Savings in Gloucester and its vicinity, passed to be engrossed. The resolve authorizing the Treasurer to borrow money passed in concurrence.

In the House of Representatives. A communication from S. Converse, of New York, requesting the Legislature to authorize copies of colonial records, relating to the history of the United States, to be taken and preserved for historical purposes. The memorial of the American Convention for the abolition of slavery, relative to its gradual abolition in the District of Columbia was presented. The Committee on the subject of providing by law for the Registry of Deeds by Town Clerks, reported that it is inexpedient to legislate upon the subject.—Report accepted. Various private petitions were presented and committed.

On Thursday, in the Senate. A bill to incorporate the Pigeon Cove Harbor Co. was reported. Bills to annex part of Wrentham to Foxborough,—to annex a gore of land to Hardwick,—to annex part of Western to Palmer, were reported. A bill making further provision for the appointment of certain town officers, was reported. The bill in further addition to an act imposing a duty on sales at auction, was amended and passed to be engrossed.

In the House of Representatives, Petitions were presented and committed. A report was made detailing the progress made in the erection of a Lunatic Hospital. A bill was reported in addition to the acts regulating licensed houses; also a bill in addition to the acts against hawkers, pedlars, and petty chapmen.

On the 17th inst. the following Gentlemen were chosen Officers of the Massachusetts Hospital Life Insurance Company:—

WILLIAM PRESCOTT, *President.*

Vice Presidents,—Samuel Appleton, Peter C Brooks, Joseph Head, Charles Jackson, John Lowell, Harrison G. Otis, John Parker, Joseph Peabody, Thomas H. Perkins, William Platt, Josiah Quincy, David Sears, Nathaniel Silsbee, Israel Thorndike, Joseph Tilden.,

Directors,—Nathan Appleton, Joseph Balch, Nathaniel Bowditch, John Bryant, John C. Gray, Gardiner Greene, Samuel Hubbard, Patrick T. Jackson, Amos Lawrence, Thomas Motley, Daniel P. Parker, George Ticknor, Thomas Wigglesworth.

The following gentlemen were elected Officers for the ensuing year of the Massachusetts Peace Society, at its 15th annual meeting on the 19th inst.

Rev. Charles Lowell, D. D. President.
Rev. William Jenks, D. D. Vice President.
Rev. Thaddeus M. Harris, D. D. Rev. Henry Ware, jr. Mr. Thomas Vose, Mr. Robert Waterston—Executive Committee.
Mr. J. P. Blanchard, Corresponding Sec'y.
Mr. John Baker, Recording Sec'y.
Mr. Henry J. Oliver, Treasurer.

Boylston Prize. The annual prize of the Boylston Medical Society of Harvard University, for the best dissertation, has been awarded to Mr. James Jackson, jr. of Boston, for a dissertation on *Inflammation of the Lungs.*

New York Cemetery. We ought to have noticed before this, a project which has been completed, of building a private Cemetery in this city, consisting of vaults for the use of families, and for a great part of which many of our citizens of all religious denominations have already subscribed. Such has been the alarm relative to the increasing interments in the city, and the public ordinances connected with the preservation of the public health that families have been apprehensive that the final repose of their bodies when dead may be disturbed, and their remains separated from those to whom during life they were attached by the most endearing ties. It was under such impressions that the project was conceived and completed. From the description, we learn that the ground selected is an oblong space including ten lots, being 250 feet in length and 83 in breadth, in the block between the Bowery and Second avenue, at the continuation of Bond street. The soil is light, consisting of sand and gravel, and consequently is dry. There are 156 vaults ranged in a double line, and two single ones, thus occupying the whole ground, with sufficient space between the lines to admit of approach to the doors. The material used is white and colored marble, the doors of granite, with composition hinges and locks. The whole space is surrounded by a substantial wall of marble, 666 feet in circumference, ten feet below the surface and twelve feet above it, properly guarded to prevent all kinds of intrusion, and affording a security on this point which is very desirable. When the whole is completed, the ground is to be covered with turf, divided into gravelled walks. The yew, the elm, and cyprus, and such flowers and trees appropriate to the solemnity of the place, will be distributed throughout. The access to each vault is separate and easy to be approached; tablets will inscribe the names of the proprietors. Measures have been taken to lead off the water in such a manner as to keep the vaults continually dry.

This is a very laudable undertaking—the price is moderate, and although some distinction as to purchasers may have been deemed advisable, we are assured that this distinction had no reference to religious faith, and was bounded only by character and virtue.

This cemetery may be in some respects compared to the *Pere la Chaise*, in Paris, though not as public.—Here the afflicted may, unobserved, mourn over departed worth, and the orphan weave a chaplet over the tomb of a fond father or mother; no rude hand dare invade its sanctity—and its inmates securely and tranquilly repose until the last trump shall sound.

We are informed that the new cemetery will be opened during this week, and afterwards must be closed to complete the arrangements. The public ought to see it, and families without vaults may feel the necessity of securing one in time.

N. Y. Courier and Enquirer.

United States Bank. A new and most striking illustration of the benefits of the U. S. Bank, to the commercial community is presented in the recent examination of Mr. Bates, of the Banking House of Barings & Bates, of London, before a committee of the British House of Commons, in relation to the China trade. It appears that the bills of the U. S. Bank are now taken by our merchant vessels to Canton instead of *specie*, and that these bills are SOLD IN CHINA AT AN ADVANCE, being considered as a good remittance to England!

This has never been done until 1830. Our merchants have been compelled to send specie, which specie was generally bought at a premium, and was subject to the charges of shipment and the expenses of insurance. Added to this, it took out of market, dollars, that we afterwards had to repurchase or reimport at an additional expense, in order to keep up the relative values of silver and paper currency. As these United States bills come home by the way of England or the continent, if the original shipper has credit with the bank, it is now possible for him to clear a profit on a trade effected solely on his credit and that of the bank.

Patriot.

Railroads. To illustrate the advantage of railroads it is mentioned in one of the public journals that though the travelling has been exceedingly difficult on most of our roads, since the late storm, yet on the Baltimore and Ohio railroad the snow caused but little obstruction to the passing of the cars, and that after the first passage was made, the travel along the rails went on as usual.

Railroads and Steam. The Liverpool and Manchester steam coaches have, we are told, driven 14 horse coaches off the road. Each of the horse coaches employed 12 horses, there being three stages, and a change of four horses each stage. The total horses employed by these coaches was therefore 168. Now each horse consumes, on an average, in pasture, hay, and corn, annually, the produce of one and a half acres. The whole would thus consume the produce of 252 acres. Suppose, therefore, "every man had his acre," upon which to rear his family, which some politicians have deemed sufficient, the maintenance of 252 families is gained to these steam coaches. The average number of families is six, that is four children besides the father and mother. The subsistence of 1512 individuals is thus attained.

Interesting Discovery. From a paper read before the Geographical Society of England on the 22d Nov. it appears that a Danish expedition has been in search of an ancient colony of Icelanders, supposed to have accompained Eric Randa, a Norwegian, about the close of the 10th century, to the eastern coast of Greenland. It was said that down to the beginning of the 15th century regular accounts were received of the colony, but that since then nothing had been heard of it. In order to ascertain the truth of the matter the King of Denmark sent an expedition under a Capt. Graah, which commenced operations in 1829, but returned without success. In April 1830 the search was renewed, but the result was not known. It seems, however, that the imagined situation of the supposed colony was passed over by Capt. Graah on his first visit, without any traces presenting themselves, and therefore it is presumed that its history is fabulous.

The above is from a London paper. We learn from the Paris Archives du Christianisme of a later date, that the expedition which left Copenhagen in May last, did penetrate to the place where the long-lost colony is located and that it found there the descendants of the first colonists. "They profess," says the Archives, "the Christian religion, which their ancestors brought with them, and their language is that of the Norwegians of the tenth century. We expect further details of this interesting discovery."

N. Y. Observer.

Literary Property. The copy right bill which has passed the House of Representatives, gives Proprietors and Authors an absolute right to their works for twenty-eight years, with the right of renewal to them, their widows and children for fourteen more. This bill, it is said, will pass the Senate without opposition.

To Subscribers.—We forward bills of the Register to a part of our subscribers, in this week's paper. We wish that those to whom we at any time send bills in advance, may understand that they are not sent as duns, but merely to remind those who wish to avail themselves of the *advance* discount, that a new year of their subscription has commenced.

All who are indebted for one or more years past, are respectfully requested to forward the amount. It is *important* to the comfortable management of our concerns. We do not complain in regard to the general promptness of our subscribers in their payments. We suppose there is scarcely a better paying list in the country. Nevertheless, through forgetfulness, or other circumstances, the amount of arrears, in the course of nine years' publication, has become large; and we find it necessary to ask the serious attention of those concerned, to the subject.

MARRIAGES.

In this city, Mr. Rufus Greene, merchant of this city, to Miss Mary Ann, daughter of Thompson Kimberly, Esq.

On Thursday *morning*, by Rev. Mr. Emerson, Rev. A. B. Muzzey, of Framingham, to Miss Hepzibeth, daughter of Mr. Enoch Patterson.

In Medford, Mr. William Cushing, of this city, to Miss Sarah B. Davis.

In Beverly, by Rev. Mr. Thayer, Mr. Thomas Abbot to Miss Elizabeth Barter.

In Newburyport, Mr. James Burnham to Miss Lucy Varina; Mr. Reuben S. Curtis, of Gloucester, to Miss Elizabeth Somerby, of Newbury.

In Portland, Mr. John J. Davis, of P. to Miss Charlotte Hill, of Saco.

DEATHS.

In this city, Sarah, eldest child of Thomas and Sarah Reed, 8 years and 7 months.

On the morning of the 26th inst. Sarah Ann Hall, aged 18, only daughter of Hon. Joseph Hall.

In Charlestown, Naomi, wife of Benj. Badger, sen. aged 76; Mrs. Mary Robbins, wife of Mr. Wm. Robbins, 22.

In Salem, Mr. Charles Leavitt, aged 39.

In Gloucester, Mr Addison Griffin, aged 25; Col. John Tucker, 82, one of the veterans of the Revolution.

In Groton, Lt. Pelatiah Russell, aged 77, an officer in the Army of the Revolution, and a pensioner.

At Acton, Mr. Seth Brooks, aged 91; he was born in Woburn, April 12, (O. S.) 1740, and married Molly Conant, Feb. 19, 1767, with whom he lived nearly 64 years. She still survives him. Through their whole lives, they scarcely knew what it was to be sick themselves; and it was not till the two last years of his life, that the health of Mr. B. became very much impaired. They had nine children who lived to the age of manhood, several of whom had families. All the children and nearly all the grand children, have fallen victims to the disease of consumption; which is a remarkable fact, when the age, and uniform health of the parents are considered. Two grand children and five great grand-children only, now survive. Mr. B. was the last surviving officer in the Minute Company of Acton, who with others bravely opposed the British troops at Concord North Bridge on the 19th of April, 1775, when their commander, Capt. Isaac Davis, was killed. A part of the company was paraded that morning by Mr. Brooks, as Orderly Sergeant, and commenced their march to the scene of action before his superior officers appeared to take command.

MEETING AT FANEUIL HALL.

The citizens of Boston interested in the revision of our State Laws, regarding Debtors and Creditors, and in favor of the abolition of imprisonment for Debt, are requested to meet at Faneuil Hall, on Monday evening next, at 7 o'clock, to consider the above subjects. January 29.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Peter Parley's Tales of the Sea, with many engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Jan. 29. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twentyfirst day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Tales of Travels in Central Africa, including Denham and Clapperton's expedition, Park's first and second journey, Tuckey's voyage up the Congo, Bowditch's account of the mission to Ashantee, Clapperton's second expedition, and Callie's travels to Timbuctoo. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. With a map and numerous engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Jan. 29. 4t.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 600 copies of this popular selection of Hymns and Psalms, of the best edition, may be had, at very reduced prices, on application to HILLIARD & BROWN, Booksellers to the University, Cambridge. 6tis Jan. 29.

VALUABLE BOOKS for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge:—

Robert Stephen's Hebrew Bible, 6v. 24mo. fine paper.
Buckland's Reliquiæ Diluvianæ, 4to.
Lardner's complete works, 5 v. 4to.
Butler's Horæ Biblicæ.
Graves on the Pentateuch.
Bacon's complete works, 10 v. 8vo.
Doddridge's Miscellaneous works, 8vo.
" Expositor, 6 v. 8vo.
" " 1 v. 8vo.
Twining's Aristotle, 2 v. 8vo.
Jebb's complete works, 3 v. 8vo.
Bishop Berkley's do. " "
" Butler's do. 2 v. 8vo.
" " " " 12mo.
" Burnet's History of the Reformation, 8 v. 12mo.
Jan. 29. 4tis.

THE MERCHANT'S INSURANCE COMPANY in BOSTON conformably to the requirements of their Charter give notice, that their Capital Stock is $300,000 the whole of which is paid and invested according to law—that they make insurance on *Vessels, Cargoes*, and *Freight* against the perils enumerated in their policies and that they make insurance on *Buildings* and *Property* on shore against *Fire* on such terms and conditions as the parties may agree—to an amount not exceeding thirty thousand dollars on a risk.

JOSEPH BALCH, *President.*
SAMUEL W. SWETT, *Secretary.*
6t January 21, 1831.

MEN ACCOUNTABLE ONLY TO GOD FOR THEIR RELIGIOUS OPINIONS.—Rev. DR. LOWELL's Sermon, preached at the Ordination of Mr. WILLIAM BARRY, Jr. to the Pastoral care of the South Congregational Church in Lowell.—This day published by N. S. SIMPKINS, & Co.
Jan. 29. 79, Court-street.

SELECTED POETRY.

A MOTHER'S GIFT.—(A BIBLE.)

BY WALTER FERGUSON, ESQ.

Remember, love, who gave thee this,
When other days shall come:
When she, who had thy earliest kiss,
Sleeps in her narrow home.
Remember 'twas a mother gave
The gift to one she'd die to save.

That mother sought a pledge of love,
The noblest for her son;
And from the gifts of God above
She chose a goodly one.
She chose for her beloved boy
The source of light, and life, and joy.

And bade him keep the gift, that when
The parting hour should come,
They might have hopes to meet again
In an eternal home.
She said his faith in that would be
Sweet incense to her memory.

And should the scoffer in his pride
Laugh that fond faith to scorn,
And bid him cast the pledge aside
That he from youth had borne,
She bade him pause, and ask his breast
If he, or she had loved him best.

A parent's blessing on her son
Goes with this holy thing;
The love, that would retain the one,
Must to the other cling,
Remember! 'tis no idle toy—
A Mother's gift—Remember, boy!

MISCELLANEOUS.

GEORGIA AND THE INDIANS.

We insert on our fourth page this week some articles of a political nature, which seem to us to deserve particular attention. We should not be men, if we looked with unconcern upon measures, which involve our national harmony, and cast a doubtful shade on the continuance of our national confederacy. The contest between the claims of Georgia and the rights of the Indian tribes is fast approaching a crisis. The execution of Tassels, an Indian, convicted of murder in one of the courts of Georgia, though directly in face of a writ from the Supreme Court of the United States, the intent if not the letter of which would have stayed the proceeding, is thought by eminent lawyers to afford no ground of collision between the State and the General Government, as the death of the plaintiff puts an end to the matter. But the Indians have in another form invoked the aid of the Supreme Judiciary of the Union, and by that tribunal the question must be decided, whether the laws of Georgia have been constitutional, and may be enforced, or whether they, having been made in disregard and in violation of treaties, for which the faith of the nation is pledged, are null and void. We give the substance of the citation served upon the chief magistrate of Georgia, that it may be seen how far, and under what forms of solemnity, this unhappy affair has proceeded. We shall await the result with anxiety, but not with distrust. Our confidence is in the integrity and the power of the Supreme Court of the United States, a power founded upon the value of the Union, and the necessity of some ultimate arbiter of disputes which endanger its existence—a power to which we believe Georgia will finally and voluntarily submit, as Pennsylvania and Virginia have yielded in former instances, of similar character and similar promise of evil.

[From the Georgia Journal.]

During the past week the Governor received the following letter by a special messenger:—

Head of Coosa, Cherokee Nation,
December 20th, 1830.

To His Excellency GEORGE R. GILMER,
Governor of the State of Georgia:

Sir,—You will please to take notice, that on Saturday the fifth day of March next, at the City of Washington, in the District of Columbia, the Cherokee Nation will, by their Counsel, move the Supreme Court of the United States, which is expected to be then and there in session, for an injunction to restrain the State of Georgia, the Governor, Attorney General, Judges, Justices of the Peace, Sheriffs, Deputy Sheriffs, Constables, and all the other officers, agents and servants of that State, from executing and enforcing the laws of Georgia, or any of those laws, or serving process, or doing any thing towards the execution and enforcement of those laws within the Cherokee Territory, as designated by treaty between the United States and the Cherokee Nation: The motion will be made on the grounds set forth in the bill, a copy of which will be handed to you with this notice, which bill will be supported by the necessary affidavits and documents.

JOHN ROSS,
Principal Chief of the Cherokee Nation.

The bill referred to in the letter, consists of nine closely printed foolscap pages, and is endorsed thus:—

SUPREME COURT OF THE UNITED STATES.
THE CHEROKEE NATION.
vs.
THE STATE OF GEORGIA.
BILL IN CHANCERY.

It commences thus:—"To the Honorable the Chief Justice, and the Associate Justices of the Supreme Court of the United States, sitting in Chancery.

"Respectfully complaining, shew unto your honors, the Cherokee Nation of Indians, a foreign State, not owing allegiance to the United States nor to any State of this Union, nor to any other Prince, Potentate, or State, other than their own," &c. &c.

And concludes, after a detailed statement of the grievances, thus:—

"In tender consideration of all which, and inasmuch as your complainants are wholly remediless in the premises, except by the interference of this honorable court: to the end, therefore, that the said State of Georgia, one of the United States of America, may be made defendant hereto, with apt words to charge her as such, and that she may, by her proper officers, according to the established forms of proceeding in this court, in like cases, true, full, and perfect answer make to all and singular the premises, as fully and particularly as if the same were herein again especially repeated, and they thereto particularly interrogated; that the said State of Georgia, her Governor, Attorney General, Judges, Magistrates, Sheriffs, Deputy Sheriffs, Constables, and all other her officers, agents and servants, civil and military, may be enjoined and prohibited from executing the laws of that State within the boundary of the Cherokee territory, as prescribed by the treaties now subsisting between the United States and the Cherokee Nation, or interfering in any manner with the rights of self-government possessed by the Cherokee Nation within the limits of their territory, as defined by treaty: That the two laws of Georgia before mentioned as having been passed in the years 1828 and 1829, may, by the decree of this honorable court, be declared unconstitutional and void; and that the State of Georgia, and all her officers, agents, and servants, may be forever enjoined from interfering with the lands, mines, and other property, real and personal, of the Cherokee Nation, or with the persons of the Cherokee people, for or on account of any thing done by them within the limits of the Cherokee territory; that the pretended right of the State of Georgia to the possession, government, or control of the lands, mines, and other property of the Cherokee Nation, within their territory, may, by this honorable court, be declared to be unfounded and void, and that the Cherokees may be left in the undisturbed possession, use, and enjoyment of the same, according to their own sovereign right and pleasure, and their own laws, usages and customs, free from any hindrance, molestation, or interruption by the State of Georgia, her officers, agents, and servants; that these complainants may be quieted in the possession of all their rights, privileges, and immunities, under their various treaties with the United States: and that they may have such other and further relief as this honorable court may deem consistent with equity and good conscience, and as the nature of their case may require."

STATE OF THE UNION.

On Saturday last Gov. Lincoln sent to the Legislature of this Commonwealth a message, the greater part of which we place in our columns, because as the Governor remarks, it relates to grave questions of enduring political moment. The Executive of Alabama had transmitted to Gov. Lincoln certain resolutions of the Legislature of that state, approving of President Jackson's character and administration, and recommending him for re-election. With the immediate object of these resolutions we have, in our capacity of editor, no concern, but the suggestions of the chief magistrate in regard to our duty ought to be read and weighed.

The concurrence of Massachusetts in the Resolutions of the Legislature of Alabama, is not to be presumed; but it may be due to the frankness of communication with a sister State, as well as to the sincerity and support of our own principles, that an explicit declaration should preclude the misapprehension of assent to propositions, to which their reception, without some expression of notice, might tend. An interesting and momentous crisis, in the domestic relations of the States to each other, and to the General Government, seems to be fast approaching. The strength of the Union is assailed, at various points, with menacing and fearful import of evil. The laws of Congress, by one Legislature, are denounced as the exercise of usurped and arbitrary power, and, by the summary proceeding of popular Resolves, are declared unconstitutional and void. By another Legislature, the authority of the highest Judicial tribunal, acting within the scope of its accustomed operation, and with the sanction of numerous precedents, is set at defiance, and, upon sudden occasion, by precipitate decisions, without even argument or time given to deliberation, its precepts are contemned, and military force threatened in resistance to civil process in its ordinary and peaceful course of execution.

Again, the faith of the nation is claimed for the keeping of the State Governments, to be interpreted according to the pleasure of each of these sovereignties, while the policy of the country is sought to be conformed to their ever varying interests, or to the cupidity and excited passions of opposing sections and conflicting parties of citizens. Is it not time, then, in this peril of all which is valuable, that patriotic friends to the Union, true men, who, loving, will go for their country, should rally to its preservation—that they should look for security beyond the men and measures of the administration, to the Constitution, the only shield which can be interposed between the errors of rulers and the sacred rights of the people;—that with a faithful allegiance to the charter of their independence, they should give their firmest purpose and most strenuous efforts to maintain its strength against the assaults with which it may be menaced? Much may yet be hoped from respectful, temperate, and persuasive appeals to a spirit of forbearance and patriotism, in opposition to violent and sudden counsels. The Union can only be preserved through the rigor of its institutions, and constitutional independence of its various departments. The General Government must be sustained, if sustained at all, in the unimpaired exercise of all its legitimate functions. There is no other safety to the States themselves, than in the guarantee of a republican form of government by the sovereignty of the nation. The first measure of actual collision will be the certain onset to civil conflict, and with the destruction of the confederacy would terminate the republics, whose jealous and diverse interests could not endure the necessary bond of mutual protection.

To the counsels of your discretion and wisdom, and patriotism, I commend the consideration of these vastly interesting subjects. For the few suggestions which I have offered, I seek no apology beyond the occasion, which requires the transmission of the accompanying document. There are periods, when a silent performance of an act of duty might justly be deemed an avoidance, both of personal and official responsibility. An explicit declaration of opinions on measures which directly affect the vital principles of the government, and in their consequences may shake the Republic to its foundations, is the first and highest obligation of every citizen, and least of all are they to be excused in the neglect of this, who, as Representatives of Freemen, are placed at the posts of observation, to watch with vigilance, and in faithfulness, to sound the alarm, on the approach of danger.

It is not to nominations of candidates for the Presidency, but to graver questions of enduring political moment, which have respect to the distribution of powers of the government, and the security of their rightful and free exercise; to the principles and policy which should direct a republican administration, rather than to individuals, who are, or who may be, temporarily entrusted with it, that I would invite your attention.

IMPORTANCE OF A KNOWLEDGE OF ANATOMY TO PHYSICIANS.

The following extract, from a report of a Committee of the House of Representatives in this state on legalizing the study of Anatomy, shows that a thorough knowledge of this science is as necessary to the successful practice of medicine as of surgery.

In the disease of the liver, pain is generally felt at the top of the right shoulder. The right phrenic nerve sends a branch to the liver. The third cervical nerve, from which the phrenic arises, sends numerous branches to the neighborhood of the shoulder: thus is established a nervous communication between the shoulder and the liver. This is a fact, which nothing but anatomy could teach, and affords the explanation of a symptom, which nothing but anatomy could give. The knowledge of it would infallibly correct a mistake, into which a person, who is ignorant of it, would be sure to fall: in fact persons ignorant of it do constantly commit the error.

Disease of the liver has been known to be erroneously treated as rheumatism in the shoulder, and this error may have been fatal to the patient, by giving to a fatal and insidious disease an opportunity of taking root in the system. Disease of the liver is not unfrequently taken for disease of the lungs. So too, persons treated for disease of the liver have been found to have had no disease of the liver, but a disease of the brain.

Persons are often attacked with convulsions especially children:—convulsions are spasms;—spasms of course are to be treated by anti-spasmodics. But these spasms are only symptoms, denoting an important disease of the brain, where only the remedy is to be applied; and the ignorant practitioner, who prescribes and administers anti-spasmodics. not only loses the time in which the remedies to save life can be successfully employed, but actually exacerbates the disease and accelerates its fatal termination. In the hip complaint, so terrible and painful a disease, the first pain is felt in the knee, not in the hip. Of the numerous painful affections of the abdominal region, the lungs, the heart, the head and the extremities, some are traceable to a nervous origin and are known as Neuralgic Diseases. Dissection has enabled the anatomist to follow the nerves from these portions of the human frame into and through the spinal marrow, and other large but remote masses of nervous matter:—and this has suggested to the physician the truly philosophical remedy for the painful affections of these regions, produced by disordered nerves; viz. to apply remedies to the back,—the less obvious but true seat of the disease,—instead of to the immediate locality of the pain. Remedies thus applied have had the happiest effects, and afford new and striking illustrations of the necessity of anatomy to the successful practice of medicine.

Error in all these cases is inevitable without a knowledge of anatomy; and experience so far from leading to its detection, would rather serve to confirm it. Ignorance of the mode of properly applying his experience deprives the unskilled in anatomy of the ability of profiting by it.

ALICE COGGESWELL.

The Connecticut Observer has the following notice of an interesting young lady who died in Hartford, on the 30th ult. aged 25. She was a daughter of the late Dr Mason F. Coggeswell, whose death we have recently recorded.

She was deprived of hearing and speech, by the spotted fever, when between two and three years of age. In this affliction, God had designs of mercy, which the wonderful workings of Providence have since most carefully unfolded. She was to be the instrument of immense good to her companions in misfortune. Who could be better fitted than herself, to excite a deep and general interest in the *Deaf and Dumb*? Her intelligent features, her blooming face, her sprightly manners, her winning comeliness, her tender age, her thirst for knowledge, her gratitude for kindness, her sad deprivation,—all these plead for herself, and for others in the same condition, with an eloquence that was irresistible. Who could be better fitted than her father, to protect, and carry into effect, some plan for their relief? His education, his character, both private and professional, his extensive influence, his ardent benevolence, his persevering zeal,—these marked him as *the very person*, in whose family such an affliction should fall, in order to make it the surest source of blessings to himself and to thousands. And most patiently, nay, even cheerfully, did he and his daughter submit to this trial, deeming it a happiness and a privilege to suffer, that other sufferers might be relieved.

Such was the origin of the *American Asylum for the education of the Deaf and Dumb in this city*; and such the instrumentality which the deceased had in its establishment. She lived to partake largely of its benefits, and to furnish in the developement of her fine mind and amiable feelings, one of the most striking specimens of what can be accomplished in the education of the Deaf and Dumb.

Her intelligence, her command of language, and the ease with which she communicated her ideas, her affable and elegant deportment, her cheerfulness, her dutifulness and affection in the most endearing relations of life, her lively interest in her fellow sufferers, her general kindness and good will,—made her peculiar misfortune almost, if not quite, forgotten, and shed around her character a loveliness well befitting *the daughter, the sister, and the friend.*

What a privilege that she was taught the truths of the gospel! What a striking illustration does her case afford, of the importance of *teaching these truths to the Deaf and Dumb!*

Her intimate friends, for a long time past, have noticed the increasing interest which she has taken in the concerns of her soul, and that, in her life and conversation, she had begun to exhibit "the peaceable fruits of righteousness.' Jesus Christ, we would humbly hope, as she often did during her last sickness, was truly the object of her ardent faith and love. *His name* would arrest her attention, and appease her bodily sufferings, when nothing else would. On him, as her only and all-sufficient Saviour, she expressed her entire reliance; and with Him, and her deceased parent, we indulge the consoling belief, her spirit is now united in the mansions of eternal rest.

While in health, she often said, that she could not survive her parents. Alas! the event has too sadly proved the truth of her predictions. The cold earth has but just covered the remains of her beloved father, and her's repose beneath, at his side!

DISTRICT OF MASSACHUSETTS, *to wit*
District Clerk's Office.

BE it remembered, That on the fourteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"The Polar Regions of the Western Continent explored; embracing a geographical account of Iceland, Greenland, the Islands of the Frozen Sea, and the Northern parts of the American Continent, including a particular description of the countries, the seas, inhabitants, and animals of those parts of the world; also a minute account of the whale fisheries, and the dangers attending them; with remarkable adventures of some of the whale fishers, descriptions of Mount Hecla, and the other volcanoes of Iceland, together with the adventures, discoveries, dangers and fate of Parry, Franklin Lyon, and other navigators, in those regions. By W. J. SNELLING, author of 'Tales of the Northwest.' Illustrated by a map and engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Jan. 22. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the fifteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Peter Parley's Tales about the Islands in the Pacific Ocean, with a map and numerous engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

CHRISTIAN DISCIPLE—*New Series.*
The subscription price will be given at this Office for two copies of No. 1, Vol. II. of the Christian Disciple, New Series. Jan. 22.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

NEW YEAR'S PRESENTS.—Several publications suitable for New Year's presents may be obtained at the Office of the Christian Register. Among them are Mrs. Barbauld's Works handsomely bound in 3 vols. Barbauld's Legacy. Recollections of Jotham Anderson; Chronicles of a School Room, &c. Dec. 18.

DR. COOKE'S ANSWER TO THE PRINCETON REVIEW. Answer to the Review of an "Essay on the the Invalidity of Presbyterian Ordination. By JOHN ESTEN COOKE, M. D." Just received and for sale by R. P. & C. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Theological Books. Dec. 25.

WHITMAN'S LETTERS TO PROFESSOR STUART, Just published and for sale by L. C. BOWLES. Two Letters, to the Rev. Moses Stuart, on *Religious Liberty*; occasioned by his letter to the Rev. William E. Channing. By BERNARD WHITMAN. Jan. 1.

NEWTONIAN INSTITUTE.

The public are respectfully informed that the Upper Julien Hall, (entrance on Milk Street,) a spacious and convenient room, re-fitted in a neat style, and lighted with Gas, will be open from the 1st of January to the 1st of April for Lectures and Recitations in PHYSICAL AND MORAL SCIENCE. The Institute convening there will be called *Newtonian*, because Science will be taught and studied as in *harmony with Revelation*. Courses of Lectures will be given in English History, Natural History of the Animal Kingdom, Astronomy, and probably in one or two other departments of Science. Recitations of Classes will be heard in all the branches where Lectures are delivered, and in Natural Philosophy in general.

Season Tickets will admit to no less than FIFTY LECTURES, and as many Recitations.

Recitations for young Ladies will be at the most convenient hour by day, and those for young Gentlemen immediately after the Lecture at Evening.

The first Lecture of Mr. Wilbur's second course on Astronomy will commence next Tuesday evening at 7 o'clock.

It is hoped that *Amusement, Instruction*, and *Moral Improvement* will be blended in the Exercises of the proposed Institute.

☞ For particulars and terms see Bills. For Tickets inquire at the Book-stores, and at the Druggist-store of Mr. Wight, next door to the Hall.

Jan. 8, 1831.

PASTIME OF LEARNING.—COTTONS & BARNARD, 184 Washington-street, have just published "The Pastime of Learning, with Sketches of Rural Scenes."

"I love the society of children. I love to mark the germs of affection rising into character; the young idea putting forth its shoots; and the embryos of a thousand nameless feelings unfolding themselves to view."

PREFACE.

The following pages are designed to impart, in a simple manner, and by familiar conversation, some preliminary knowledge upon Botany; a subject regarded by many as beyond the capacity of the youthful mind, or not sufficiently interesting—and unimportant as a branch of female education.

Of the fallacy of these sentiments I am fully convinced, as far as observation has afforded me an opportunity of judging,—having seldom known children unwilling to relinquish less intellectual sports for a walk to collect specimens of this nature, with a view to the pleasure of investigating them.

The UTILITY of this pursuit will not be doubted, when it is considered that everything which tends to fix the attention expands the mind—and that as the Physical powers are invigorated by a pleasant ramble, the Intellectual are strengthened, and the taste improved and elevated to a perception of the Beauties of Nature, which may ultimately lead to the most important of all pursuits—the Knowledge, Love and Reverence of their DIVINE CREATOR.

AFFECTION'S GIFT or *Religious Conversation* just published by N. S. SIMPKINS & Co., Court-street. Jan. 8.

A. U. A. TRACT—No. 43.—*(First Series.)* This day published by GRAY & BOWEN, 141 Washington-street, Tract No. 43 of the First Series of the American Unitarian Association, "The Beneficial Tendency of Unitarianism."—By Lant Carpenter, LL. D., of England. Jan. 8.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.

Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brinley, Esq.
Dr. John D. Fisher.

MISS N. FROST, No. 8 School-street, will give instruction in Reading, English Grammar, Geography, Geology, Botany, History, Philosophy, Chemistry, Mathematics, Geometry, Astronomy, Logic, Rhetoric, French and Latin languages, Penmanship on an improved plan. Needlework of every discription, Book keeping, Drawing, Painting, &c.: in doing which she will avail herself of all requisite assistance.

A course of lessons in *PENMANSHIP*, exclusively, will be given to such as desire it.

Satisfactory references given at the Room, where applications will be attended to, at all hours in the day. *Boston, Nov. 11, 1830.*

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

ABIEL ABBOT'S SERMONS. WAIT, GREENE & Co. 13 Court-st. have this day published, a volume of Sermons, by late Rev. Abiel Abbot of Beverly, Mass.; with a memoir of his Life by S. Everett. 6tep. Jan. 1.

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To those who obtain and become responsible for five subscribers, and send the money yearly in advance, a sixth copy will be sent gratis.

☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communications for the editor, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

☞ The following gentlemen are authorized to receive the payment of subscriptions for the Christian Register in their respective towns and vicinity.

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